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AN-NIDA

MIND • BODY • SOUL

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AN-NIDA MAGAZINE

MKAC MAJLIS KHUDDAMUL AHMADIYYA CANADA

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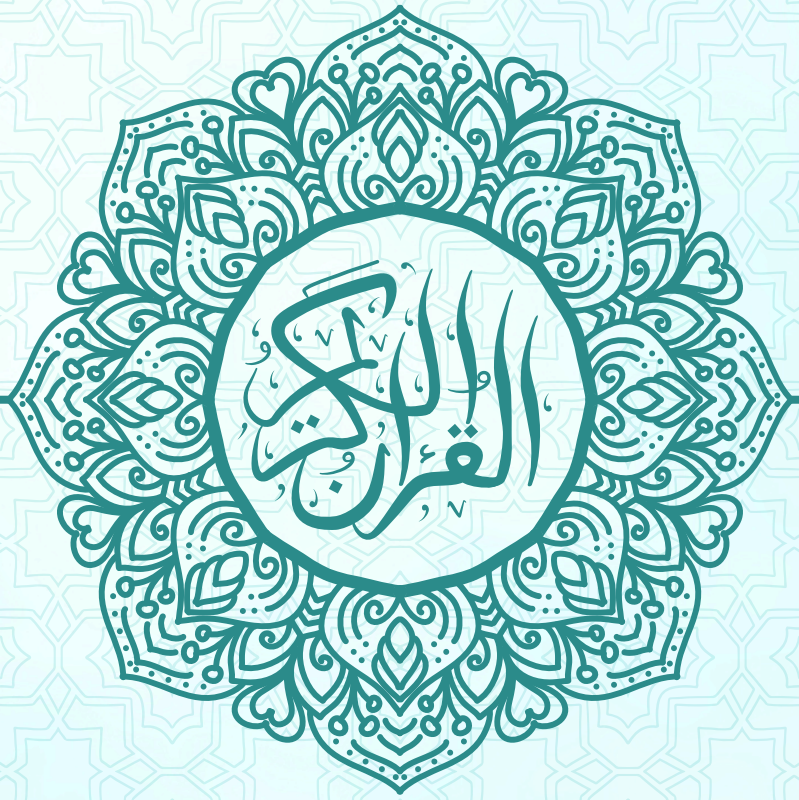


THOSE WHO BELIEVE, AND WHOSE HEARTS FIND COMFORT IN THE REMEMBRANCE OF ALLAH. AYE! IT IS IN THE REMEMBRANCE OF ALLAH THAT HEARTS CAN FIND COMFORT.

THE HOLY QURAN [13:29]

HADITH

NEVER A BELIEVER IS STRICKEN WITH DISCOMFORT, HARDSHIP OR ILLNESS, GRIEF OR EVEN WITH MENTAL WORRY THAT HIS SINS ARE NOT EXPIATED FOR HIM.

SAHIH MUSLIM [2573]

WORDS OF THE PROMISED MESSIAH (AS)

NAFSI MUTMA'INNAH

THE SOUL AT REST

The third source which should be described as the beginning of the spiritual state of man is called by the Holy Quran Nafsi Mutma'innah, that is to say, the soul at rest, as is said:

"O soul at rest that has found comfort in God return to thy Lord, thou well pleased with Him and He well pleased with you. Now join My chosen servants and enter My garden. "

This is the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and establishes a relationship with God Almighty without Whose support it cannot exist.

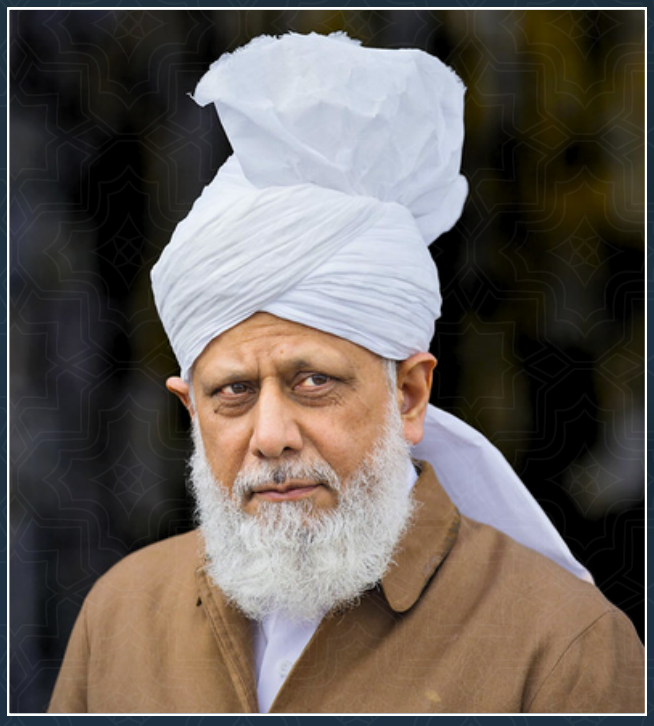
As water flowing down from a height, on account of its volume and the absence of any obstruction, rushes with great force, in the same way the soul at rest flows towards God. That is indicated by the divine direction to the soul that has found comfort in God to return to its Lord.

It undergoes a great transformation in this very life and is bestowed a paradise while still in this world. As this verse indicates in its direction to such a soul to return to its Lord, it is nourished by its Lord and its love of God becomes its nurture, and it drinks at this fountain of life and is thus delivered from death.

(THE PHILOSPHY OF THE TEACHINGS OF ISLAM, PAGE 7)

GUIDANCE

FROM HAZRAT KHALIFATUL MASIH V (AA) ON MENTAL HEALTH:



"FIRST YOU NEED TO FIND OUT THE UNDERLYING CAUSE [FOR THEIR MENTAL HEALTH PROBLEMS]. THOSE SUFFERING SHOULD BE TAKEN TO A PSYCHIATRIST BY THEIR RELATIVES AND THEY SHOULD BE TREATED PROPERLY AND FULL EFFORTS SHOULD BE MADE TO RID THEM OF THEIR PAIN. FURTHERMORE, SEE WHAT TIME OF THE DAY THEIR SUFFERING IS MOST ACUTE. IF IT IS IN THE MORNING AT 10 OR 11 THEN THEY SHOULD GO OUT FOR A WALK AT THAT TIME TO GET SOME FRESH AIR.

SECONDLY, THEY SHOULD PRAY TO ALLAH THE ALMIGHTY AND THEY SHOULD TRY TO DEVELOP THEIR WILL-POWER AND DETERMINATION. THEY SHOULD PRAY THAT ALLAH THE ALMIGHTY BRINGS THEM OUT OF THIS PHASE. SO, MEDICAL CARE SHOULD BE ADOPTED AND THEY SHOULD ALSO PRAY... MENTAL HEALTH ISSUES SUCH AS DEPRESSION ARE AN ILLNESS LIKE ANY OTHER AND SO THEY SHOULD BE DIAGNOSED AND TREATED PROPERLY. NO ONE SHOULD MAKE FUN OF THOSE SUFFERING OR TAKE IT LIGHTLY. SEEK REPENTANCE FROM ALLAH AND DO YOUR FIVE DAILY PRAYERS. THEN, ALLAH REMOVES THESE DIFFICULTIES."

(PRESS AHMADIYYA: CLASS OF HAZRAT KHALIFATUL MASIH V (AA)
WITH WAQFE-NAU GIRLS UK, MAY 8TH, 2022)

MESSAGE FROM SADR MAJLIS

My Dear Khuddam Brothers,

Assalamo Alaikum Wa Rahmatullahi wa Barakatuhu

I hope and pray that this new edition of An-Nida reaches you in the best of health. With this new edition, I wish to draw your attention to one of the most, if not the most important aspects of our lives. From the beginning of our human species, we have been spread across the world, oceans apart, observing different traditions, cultures and behaviours.

If we compare some of the oldest civilized human beings with ourselves, there will be stark differences in our ways of life. Almost nothing would be common between us; whether it be language, appearance, social roles, and so on. Yet, there is one thing that does unite us, and that is the purpose of our lives. The purpose of the oldest civilized human being, and the purpose of the humans that exist today is one and the same; connecting with our Creator. After spending decades on this planet, one has to think nearing death, is this all there is to life? Is our existence limited to accumulating wealth, or working our whole lives to provide for our families, or toiling away to raise our standards of life? And at the end, we just leave everything behind?

Many of us are familiar with Alexander the Great, perhaps one of the greatest conquerors of human civilization. He was at the pinnacle of success, accumulating mountains of wealth and power. Yet, when he saw his demise drawing near, he gave a strange instruction to his royal court. He desired that after he passed away, his hands should be hanging outside his casket, and this should be shown publicly.

The message he – a worldly man – was trying to give to the world was that when we leave this world, we also leave everything behind. Our cars, houses and wealth do not benefit us after our death. Nor does anyone remember us for our wealth. The only thing we take with us is our worship and good deeds. Thus, it is imperative that we recognize the purpose of our existence, so that we leave this world with troves of treasures we can present to God.

It isn't just a matter of fulfilling our purpose in life; prayer allows us to befriend God and unlock the greatest powers of the universe. Imagine being able to speak to the Creator of the universe. That is what prayer enables us to do. The Promised Messiah (as) states: "If prayer did not exist, man would have no means by which to attain perfect certainty in cognisance of the Divine. It is through prayer that a person is blessed with revelation. It is through prayer that one en- gages in converse with God Almighty." (Malfuzat Vol. 2, p. 11)

We claim to have accepted the Promised Messiah (as), and also claim to be a part of this Jama'at. If this claim holds any weight an importance for us, then we must abide by the teachings of Islam. If we do not wish to follow the commandments of Allah, then we should not claim to believe in the Holy Prophet (sa), in the Promised Messiah (as), nor in Khilafat. If we claim to be from among their followers, we must also be praying, otherwise we have not followed their most beloved practice. I wish to leave you with the words of our beloved imam, Hazrat Khalifatul Masih V (aba). He states: "A faith that has no prayer or worship cannot be considered a true faith."

Dear brothers, let us move forward with the firm resolve of utilizing prayer as a means to connect with and befriend God Almighty. May Allah the Almighty enable us to do so. I also wish to draw your attention toward praying for the conditions of the world. Beloved Huzoor (aba) has been continuously reminding us to pray that Allah the Almighty improves the conditions of the world and prevents the calamity of war to overtake the world. May Allah protect us all.

At the end, I also wish to ask you all to continue praying for Beloved Huzoor (aba). As Beloved Huzoor (aba) mentioned himself, he recently underwent a medical procedure. Pray that Allah the Almighty grants our beloved imam a long, healthy and prosperous life. Pray that Allah the Almighty grants help to our beloved imam at every step.

GRATEFULLNESS & CONTENTMENT

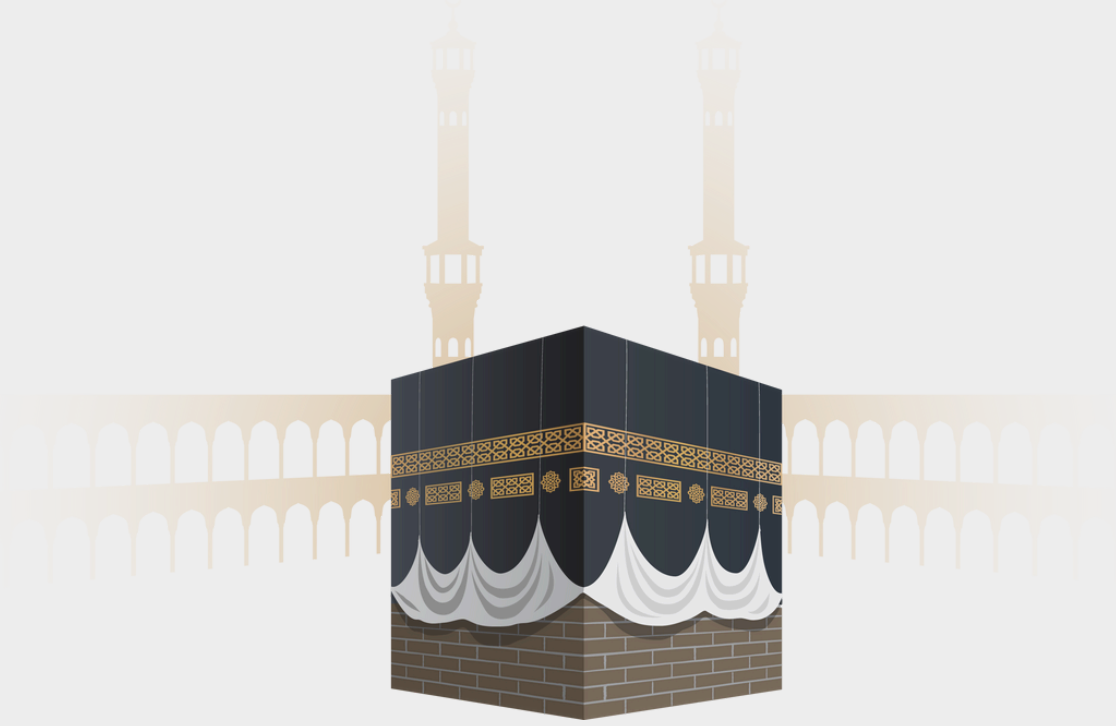
AUTHORED BY: WAQAR AHMAD

"Verily,

it is in the remembrance of Allah
that hearts can find comfort

In the busy rhythms of modern life, riddled with difficulties and uncertainties, finding contentment or solace can be a daunting task. However, for Muslims, the path towards inner peace often begins with a simple yet profound practice: Gratitude. The Islamic teaching of gratitude holds profound significance, transcending mere verbal expressions of thanks into a transformative force, shaping a positive mindset and habits that foster contentment. The Islamic notion of gratitude is not merely a fleeting emotion or polite gesture, but rather a deeply ingrained attitude of acknowledging and appreciating all the detailed blessings of life. This concept of gratitude can serve as an anchor, tethering the soul to moments of serenity and fulfillment.

In Islam, gratitude is not merely a sentiment; it is a form of worship. This perspective and guidance to be grateful is extensively echoed throughout Islamic scripture. This article will highlight examples and how this practice in our daily lives, cultivates contentment and elevates spiritual connection.



PRAYER & MINDFULNESS

Cultivating gratitude can deepen spiritual awareness and reaffirm a sense of purpose for Muslims. The daily ritual of Salat (Prayers) incorporate expressions of gratitude into our routine lives and offers moments of deep reflection on the blessings we're afforded. Salat encourages focus on the present moment and appreciate what we have rather than dwelling on what we lack. This shift in perspective allows us to see the abundance in our life, leading to a sense of contentment with what we already possess and mindfulness of those less fortunate.

This aspect of benevolence is emphasized in the Quran, 'If you are grateful, I will, surely, bestow more favours on you; but if you are ungrateful, then know that My punishment is severe indeed.' (The Holy Quran, 14:8)

RELATIONSHIPS

“Happiness is linked to socializing and congregating with others, whereas sadness is linked to keeping isolated and a lack of socialization.” (His Holiness, Hazrat Mirza Masroor Ahmad (AA)). Gratitude strengthens relationships and fosters deeper social bonds. Strong social connections are a key source of contentment in life, as they provide a sense of belonging and support. Therefore, appreciating and valuing the opportunities to connect with friends, family or colleagues can effectively contribute to feelings of fulfillment.

HEALTH & PSYCHOLOGICAL WELL-BEING

Gratitude is strongly linked to positive impacts to our overall health and mood. By cultivating a grateful mindset, through consistent remembrance of Allah's blessings (Zikr-e-Ilahi), we train our brain to focus on the blessings in life, rather than dwelling on negativity. *"And if you try to count the favours of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Merciful." (The Holy Qur'an 16:19)*

By focusing on what we're thankful for, we activate the parasympathetic nervous system, which promotes relaxation and counteracts the body's stress response. This practice is shown to lower levels of stress hormones such as cortisol. This shift in perspective can improve overall mood and well-being, reducing symptoms of depression and anxiety.

RESILIENCE

By regularly practicing gratitude, we build a reservoir of positive emotions that can help buffer against stress and adversity. When we're grateful, our minds actually become more agile, flexible, and adaptive. This resilience allows us to cope more effectively with stressors and remain steadfast when enduring challenges that life presents. It helps cultivate a sense of optimism and faith, which leads to deeper sense of contentment overall. 'Verily, It is in the remembrance of Allah that hearts can find comfort' (The Holy Quran 13:30)

Gratitude in Islam is not just a mere gesture, but rather a transformative practice, that can facilitate spiritual growth and enrich one's life. By embracing this attitude of gratitude, one can navigate life's challenges with resilience and nurture a lasting sense of contentment and fulfillment.

THE END

"THE MOURNING IN ONE'S HEART IS A FEELING THAT WILL NEVER DIMINISH. FOR THIS, ONE SHOULD PRAY AT NIGHT IN PROSTRATION TO EXPRESS ONE'S GRIEF AND AGONY TO ALLAH THE ALMIGHTY AND TO SEEK PRAYERS FOR RELIEF AND COMFORT. HOWEVER, IN TERMS OF YOUR PHYSICAL STATE, IT SHOULD BE RECTIFIED AND PURIFIED."

HIS HOLINESS, HAZRAT MIRZA MASROOR AHMAD (AA) ON THE DURATION OF MOURNING IN ISLAM

A RELIGION WITHOUT PRAYER IS NOT A RELIGION: AMILA MEMBERS OF MKA CANADA MEET HUZOOR (AA)

A REPORT FROM AL-HAKAM

On Sunday, 14 April 2024, the national amila of Majlis Khuddam-ul-Ahmadiyya Canada had the blessed opportunity to meet Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (AA) in a mulaqat, held at Islamabad, UK. At the outset of the mulaqat, Huzoor (AA) conveyed his greetings of peace, and led everyone in silent prayer.

Huzoor (AA) then asked who among them does not understand Urdu. A khadim of Mauritian origin said he is serving as Muavin Sadr and added that he helps his father in the family business as a profession. Huzoor(AA) then asked if he speaks French, Creole, and English, to which he replied in the affirmative. He expressed that he only understands Urdu slightly and added that the more he serves in the Jamaat, the more he is picking up the language.

Huzoor (AA) then asked, “Do you only understand ‘tumhara kia haal hai?’” To which he replied, “Main theek hun.” This elicited amusement from all those present. Huzooraa then lightheartedly remarked, “That is the height of your Urdu language.”

Touseef Ahmad Sahib, Mohtamim Atfal, reported that there are 2576 atfal. Regarding their level of participation, he mentioned that around 1,000 attend classes regularly. Amir Mahmood Rana Sahib, Mohtamim Tarbiyat, reported that there are 7,600 khuddam. Huzoor(AA) asked how many are regular in Jamaat activities. Amir Mahmood Rana Sahib replied that the attendance in the ijtemas is over 50%. He reported further details about the ijtemas and their locations.

It was noted that the practice of the five daily prayers could see increased participation among the members, who were significantly lacking in this regard.

Hearing this, Huzoor(AA) said that the Promised Messiah(AS) said, “A religion in which there is no worship, is no religion.” During the time of the Holy Prophet(SA), some asked to be excused from Salat. The Holy Prophet(SA) replied that a religion without worship is not truly a religion.

“The training of khuddam involves ensuring that 100% of them are accustomed to prayer.” If they cannot pray in congregation at the mosque, they should do so at home, at the very least. It is for this reason that certain khuddam become associated with other negative behaviours. Herein lies the challenge of tarbiyat. Huzoor(AA) explained that if this aspect is not tended to, then all of them will be wasted.

Huzoor(AA) then told them to make a tarbiyat plan. Huzoor(AA) said that this task cannot be accomplished alone. “A team should be formed in all areas.” He added that they should utilise good khuddam to also help in the tarbiyat of the other khuddam.

Nabil Mirza Sahib, Mohtamim Additional Tarbiyat Baraye Rishta Nata, reported that sessions were conducted with parents in all regions to discuss the challenges faced by khuddam.

Huzoor(AA)addressed, emphasising the need for a coordinated plan involving both Lajna and Ansar regarding tarbiyat. He stressed the importance of everyone working together.

After this, Huzoor(AA) discussed various budgetary matters with Mubashar Ahmad Sahib, Mohtamim Maal, and Muhammad Ansar Bajwa Sahib, Additional Mohtamim Maal.

Upon hearing that 73% of khuddam give chanda, Huzoor(AA) drew a comparison between the chanda and the significantly lower percentage of those who offer salat, as per the collected data. He emphasised the need to prioritise salat, stating that if khuddam focused on offering salat, the chanda would naturally follow. Huzoor(AA) said they should devise a plan to establish a team dedicated to encouraging khuddam to offer salat with the same fervour as they are encouraged to give chanda.

Adnan Mangla Sahib, Mohtamim Ishaat, reported that this year's goal is to publish 12 editions of An-Nida. And he added that they have published five so far. Speaking with Muhammad Salman Majid Sahib, Mohtamim Sehat-e-Jismani, Huzoor(AA) asked him what sports he plays. He replied that he plays basketball and volleyball. Upon hearing this, Huzoor(AA) asked him to stand to see his height. Huzoor(AA) then asked if he plays regularly, to which he replied affirmatively, adding that he does not play during Ramadan but usually plays twice a week. Huzoor(AA) then lightheartedly remarked, "I see. So all this weight you gained during Ramadan?" Huzoor(AA) then asked how many khuddam exercise regularly. Muhammad Salman Majid Sahib replied that 1,503 were regular.

Zuhaib Ahmad Sahib, Mohtamim Khidmat-e-Khalq, reported that they funded charities, conducted 25 charity runs, and collected $400,000. He mentioned that they also organise charity walks and added that last year they held a charity dinner, to which many contributed.

Muhammad Ansar Sahib, Mohtamim Muqami, reported that there are 1533 khuddam in the Muqami area. Regarding khuddam who are in need of tarbiyat, Huzooraa asked if they are implementing any tarbiyat plans to safeguard them and others around them. Huzoor(AA) said that to safeguard the youth from the ills of society, “a comprehensive plan should be made.”

Farukh Tahir Sahib, Muavin Sadr Waqf-e-Nau, reported that there are a total of 2456 boys, out of which around 800-900 are khuddam. Alluding to the Waqf-e-Nau atfal, Huzoor(AA) emphasised the importance of safeguarding them. Huzoor(AA) further mentioned that he gave a sermon in Canada in which he highlighted the essence of being a Waqf-e-Nau. Referring to that, Huzoor(AA) suggested extracting points and circulating reminders from it. “Instil within their hearts why they are waqifeen-e-nau and what its essence is.”

Shuaib Sadi Sahib, Muavin Sadr MKA Studios, reported that they have their own studios equipped with a control room, and an editing room. He added that all recorded content is then uploaded to their YouTube channel. Hearing this, Huzoor(AA) said: “You have quite a number of khuddam members who have the potential to make some good programmes. So, you should try to make your own programmes of MTA standard.”

Next, Abrar Ahmad Kahlon Sahib, Muavin Sadr Ziafat, had the chance to speak with Huzoor(AA). Then, Waqas Naveed Sahib, Muavin Sadr Properties and Inventory, reported that Majlis Khuddam-ul-Ahmadiyya Canada has four properties, all located in Toronto. Basharat Ahmad Sahib, Chairman of Mahmood Institute, reported that Majlis Khuddam-ul-Ahmadiyya launched an online platform named Mahmood Institute, where they record religious knowledge courses. Huzoor(AA) asked how many khuddam are benefiting from this, to which Basharat Ahmad Sahib replied that this is their first year. He said that in the past four months, they recorded 12 Tarteel-ul-Quran courses, 11 Tarjamatul Quran courses, and three basic Arabic lessons. Following this, Tahir Mahmood Sahib, Chairman of Husn-e-Biyan, had the chance to speak with Huzoor(AA). Next, Hassan Sahid Sahib, Chairman Press & Media, had the chance to report to Huzoor(AA).

Speaking with Farhan Iqbal Sahib, Chairman of Majlis Ansar Sultan-ul-Qalam, Huzoor(AA) asked if he is a Nasir or a khadim, to which he replied that he still had one year left as a khadim. He reported that they have a total of 500 khuddam on their mailing list and added that around 25-30 actively wrote articles. Huzoor(AA) said, “Encourage those who are not active to become active.”

Mansoor Azim Sahib, Muavin Sadr Wasiyyat, reported that 1645 khuddam are musis. Huzooraa remarked that there are more musis than those who offer salat, questioning the purpose of being a musi in such a scenario. Concerning musis, Huzoor(AA) emphasised encouraging them to be regular in prayer and regular in reading the Holy Quran. “This is also the duty of the Wasiyyat Department.”

Huzoor(AA) emphasised that one cannot simply expect forgiveness in the afterlife by only giving one-tenth of their income. Alluding to the total number of musis, Huzoor(AA) said that there should be at least 1600 individuals who are regular in offering their salat. Huzoor(AA) also addressed the qaideen, urging them to take note of this and make efforts accordingly.

Next, Zaki Ahmad Sahib, Regional Qaid for Western Calgary, had the opportunity to speak with Huzoor(AA). He reported that his duty consists of drawing people’s attention towards offering prayers in congregation. Huzoor(AA) said, “Salat is the basic thing. At least 100% should be regular in offering their five daily prayers.” While addressing the regional qaideen, Huzoor(AA) emphasised the importance of instilling the significance of salat and making them active in Jamaat-related activities. Huzoor(AA) also inquired about the total number of khuddam in their respective regions.

Addressing Touseef Ahmad Rehan Sahib, Chairman of Social Media, Huzoor(AA) said to spread passages related to tarbiyat also. Next, Salman Rehan Sahib, Muavin Sadr Charity Walks, had the chance to present his report. Huzoor(AA) asked him if he also participated in walks and said, “You should also participate. If you lead by example, others will follow suit.”

Khizr Kareem Sahib, Muavin Sadr Special Needs, reported that there are 59 khuddam and atfal with special needs. He mentioned that some atfal attend special schools and added that khuddam are at university levels and they have their own special needs. Following this, Sarmad Naveed Sahib, Muavin Sadr for Translations, had the opportunity to speak with Huzoor(AA). Huzoor(AA) also spoke with Ehsan Mahmood Sahib, Muavin Sadr for National Majlis-e-Amila Visits and Ijtema, and Haseeb Ahmad Sahib, Muavin Sadr IT.

Speaking with Musawir Ahmad Khan Sahib, Mohtamim Tahrik-e-Jadid, Huzoor(AA) asked him how many khuddam participated in this scheme. He reported that last year, 5,400 khuddam participated. Upon hearing this, Huzoor(AA) remarked, “That’s 75%.” He added that at least this many should also be offering salat.

Zargham Nasir Sahib, Mohtamim Sanat-o-Tijarat, reported that this year they are focusing on courses to improve the skills of the khuddam. While speaking with the Mohtamim Tarbiyat Nau-Mubai‘een, Huzooraa asked how many there are, to which he replied that there are 116 nau-mubai‘een. Huzoor(AA) explained that they should involve them in their activities and integrate them into the mainstream. Huzoor(AA) added that after three years, their training should have reached a level where they can join the mainstream. Huzooraa also emphasised the importance of salat.

Ijaz Chattha Sahib, Mohtamim Tajnid, reported that there are 7403 khuddam and added that this data was collected by them door-to-door. Mansoor Ahmad Sahib, Muhasib, was next to present his report and discussed budgetary matters.

Mir Nasir Syed Sahib, Mohtamim Talim, reported that this year's reading for khuddam consists of excerpts from The Essence of Islam, as per Huzoor's (AA) guidance. Jariullah Adnan Sahib, Mohtamim Tabligh, reported that this year, 25 individuals joined Islam Ahmadiyyat. He reported that out of the 25, 21 had converted after reading literature and through the Jamaat. Zishan Iqbal Sahib, Mohtamim Umur-e-Tulaba, reported that there are 374 university-going students out of 2,014 students. Additionally, he mentioned that there are also some who are pursuing master's degrees.

Speaking with Sultan Mubashar Sahib, Mohtamim Umumi, Huzoor(AA) emphasised that khuddam should be performing duties to safeguard mosques. Khalid Hassan Sahib, Mohtamim Waqar-e-Amal, reported that Waqar-e-Amal sessions were held in mosques and prayer centres. Then, Hamid Basil Ahmad Sahib, Abdul Noor Abid Sahib, Ayaz Warraich Sahib, Sabahul Zafar Sahib, and Iftekhar Ahmad Sahib all reported that they are serving as Naib Sadran. Huzoor(AA) then turned towards Sadr Sahib and expressed that he had gained the relevant information he needed and had guided them in various matters. Huzoor(AA) mentioned that the guidance he had provided throughout the meeting, if implemented, would suffice. Huzoor(AA) once again reiterated the importance of encouraging the khuddam to offer salat. Thereafter, Hazrat Amirul Momineen(AA) extended salaam to everyone and the meeting came to an end.

REPORT PREPARED BY AL HAKAM

MAKHZAN
TASAWEER

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EXPERT ADVICE TO IMPROVE YOUR PYHSICAL HEALTH

What are some simple dietary changes I can make to improve my overall physical health?

In addition to fruits and vegetables, focus on whole grains, lean proteins, and healthy fats. Try swapping processed snacks for nuts or seeds, and replace sugary drinks with water or herbal tea. Gradually reduce added sugars and refined carbohydrates in your diet.

How can I incorporate regular physical activity into my daily routine, considering my current lifestyle and commitments?

Look for opportunities to move more throughout your day, such as walking or biking to work, taking the stairs instead of the elevator, or scheduling short exercise breaks during your day. Choose activities you enjoy, whether it's running, hiking, or playing sports, to make it easier to stick to a routine.

Are there any specific exercises or stretches you recommend for improving flexibility and reducing the risk of injury?

Incorporate dynamic stretches before workouts and static stretches after to improve flexibility. Focus on major muscle groups with stretches like hamstring stretches, shoulder rotations, and spinal twists. Yoga and Pilates are also great for enhancing flexibility and core strength.

Can you provide guidance on maintaining proper posture, especially for individuals who work long hours at a desk?

Adjust your desk setup to promote good posture, ensuring your monitor is at eye level, your chair supports your lower back, and your feet are flat on the floor. Take regular breaks to stretch and move around, and consider using ergonomic tools like a standing desk or ergonomic chair if possible.

What role does sleep play in physical health, and how can I optimize my sleep habits for better overall well-being?

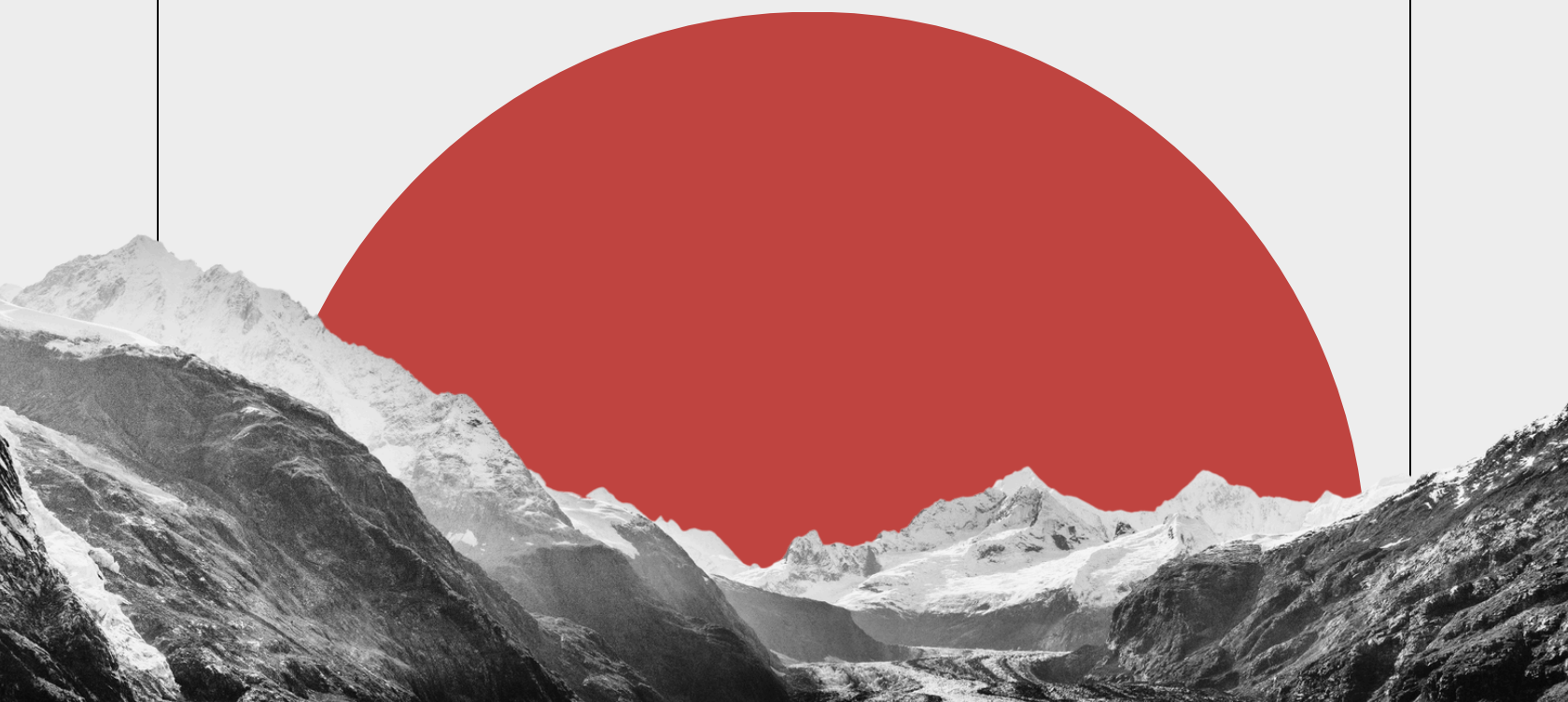
Establish a consistent sleep schedule by going to bed and waking up at the same time every day, even on weekends. Create a relaxing bedtime routine to signal to your body that it's time to wind down, such as taking a warm bath, reading a book, or practicing relaxation techniques.

Are there any supplements or vitamins you recommend incorporating into my diet to support my physical health goals?

While it's best to get nutrients from whole foods, supplements can fill gaps in your diet. Consider taking vitamin D if you have limited sun exposure, omega-3 fatty acids for heart health, and magnesium for muscle function and relaxation, but always consult with a healthcare professional before starting any new supplements.

In the past (and still sometimes today) people often stoically bore their anguish and held back from crying, which in turn had an adverse effect upon them. So such people were advised to cry to release their sorrows. If you suppress your feelings when you are grieving and you suffer in silence by not expressing it or letting it out, it will affect your heart. Therefore, you should cry and express your remorse.

His Holiness, Hazrat Mirza Masroor Ahmad (AA) on the link between grief and isolation in the context of sadness



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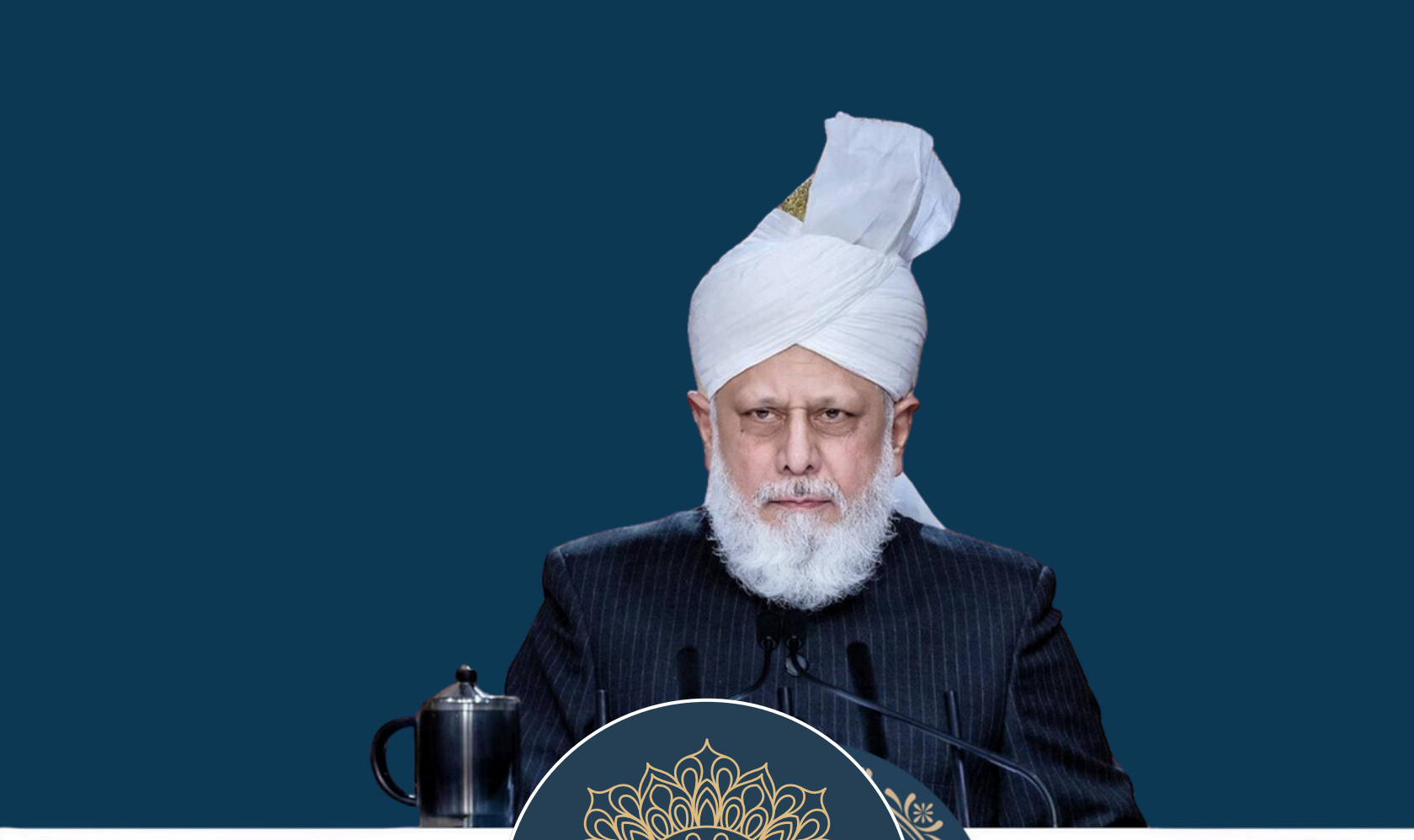
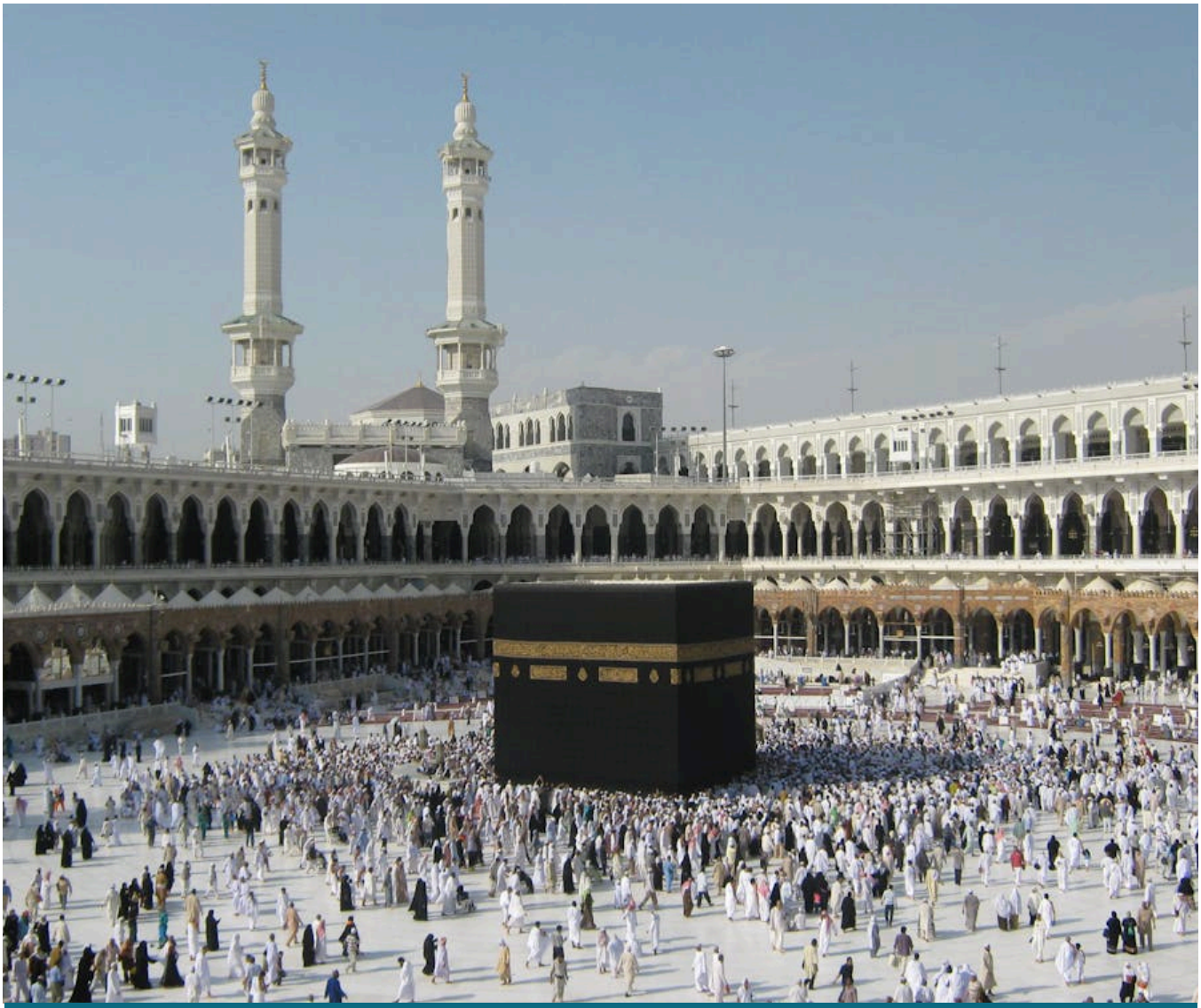


THE ESSENCE OF WAQF-E-NAU

FRIDAY SERMON DELIVERED IN CANADA BY
HAZRAT KHALIFATUL MASIH V (AA) ON OCTOBER 28TH 2016

With Allah's Grace, the Jama'at is giving more attention towards dedicating children [to the scheme of Waqf-e-Nau]. Daily, I receive letters from parents—sometimes numbering between 20–25 in one day—in which parents humbly request the Waqf-e-Nau [scheme] to accept their yet-to-beborn child. When Hadrat Khalifatul-Masih IV(RA) announced this scheme, it was initially not meant to be permanent, but he later made it so; and Jama'at members, especially mothers, from every country said labaik. When the Jama'at's attention was drawn towards this scheme 12-13 years ago, Waqf-e-Nau membership was more than 18,000. Today, with Allah's Grace, it is nearly 61,000—of which males comprise more than 36,000 and the rest [of the membership] are girls. It seems that as time passes, [parents] are increasingly of the mindset that we must waqf our children before their birth.

But parent's responsibilities do not end merely by presenting their children; rather, they increase more than before. Obviously, a parent is responsible for their child's moral training and parents want the best for their child. They want the best of the worldly things for their child. They also want tarbiyyat [moral upbringing]; they also want their child to acquire religious knowledge—if they are parents inclined towards religion. But it must also be remembered that from the beginning, every child—and especially a Waqfe-Nau [child]—is a trust of the Jama'at. Parents, therefore, are responsible for their moral training and must ensure that they are an exemplary section of the Jama'at and society at large



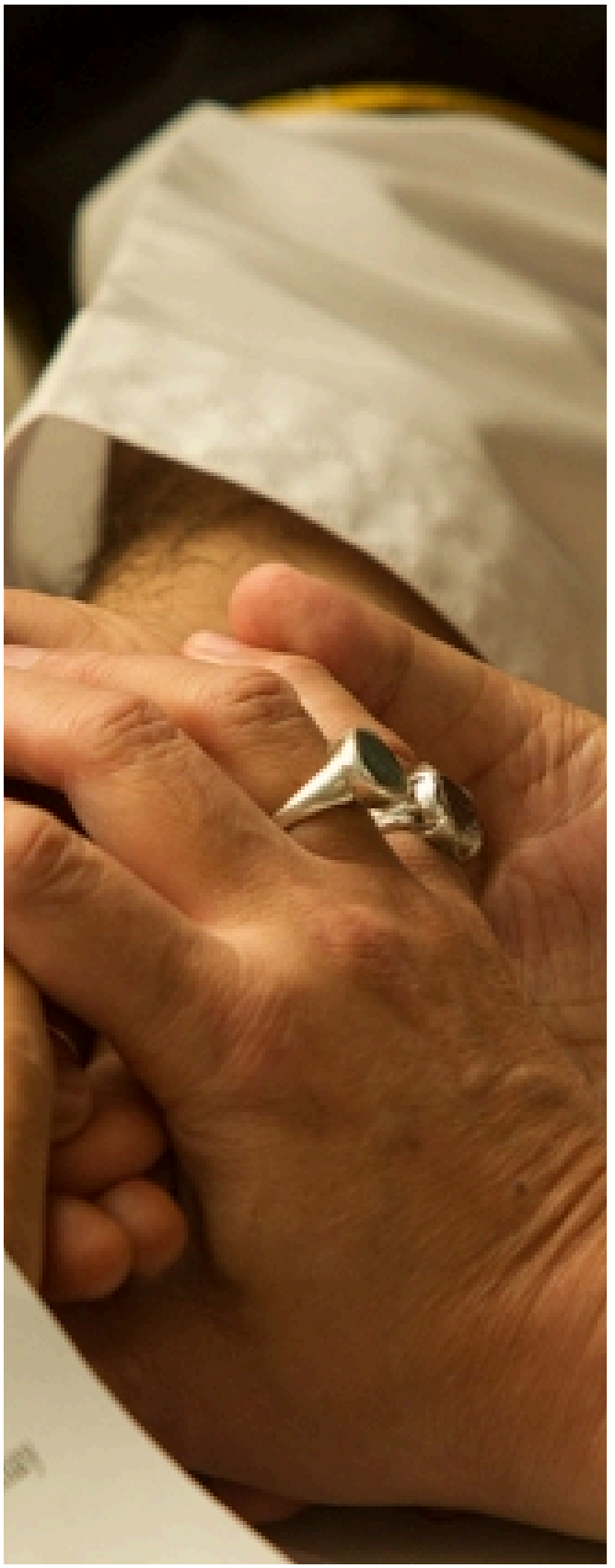
Moreover, [this attitude of] being responsible for the moral training of Waqf-e-Nau children—and providing particular attention towards the secular and religious education—so that they are presented to the Jama'at in the best possible manner also requires parents to pledge, before the birth of their child, that the child that is to be born, boy or girl, is being presented for God, for Allah Almighty's The Essence of Waqf-e-Nau 5 religion, for the fulfillment of the mission of the True Slaves of Prophet Muhammad (SA) —which is a fulfillment of a literary mission—the mission of spreading Islam's teachings throughout the world, the mission of drawing attention towards fulfilling one's duties to God, the mission of honoring the rights of every person, and presenting the teachings of Islam to every individual.

Thus, this is no ordinary responsibility which the parents of Waqf-e-Nau children, and especially the mothers, pledge to God regarding their yet-to-be-born child and write to the Khalifah of the time that we, like the mother of Hadrat Maryam(AS), enlist our child in the Waqf-e-Nau scheme while pledging to Allah:

رَبِّ اِنِّیۡ نَذَرۡتُ لَکَ مَا فِیۡ بَطۡنِیۡ مُحَرَّرًا فَتَقَبَّلۡ مِنِّیۡ ۚ اِنَّکَ اَنۡتَ السَّمِیۡعُ الۡعَلِیۡمُ

That is to say, “O My Lord! Whatever is in my womb, I give to thee. I do not know if this a boy or a girl, but whatever it is to be, it is my desire and prayer that they become a servant of faith. So do accept this desire and prayer of mine. Thou art All-Hearing, All-Knowing. So, please do hear this humble prayer of mine as well. You know that this prayer is my heart’s desire.”

This is the wish of Ahmadi Muslim mothers and fathers of children before waqf and should be [the wish] when giving their child to Waqf-e-Nau. Thus, when the mother of a child that is about to be dedicated to Waqf-e-Nau prays in this manner a sense of responsibility should also remain which is necessary for the fulfillment of the pledge, and acceptance of this prayer and is incumbent upon mothers and fathers. A child is dedicated to Waqf-e-Nau according to the pleasure of both the mother and father. Allah, the Almighty, has not preserved this prayer in the Holy Quran merely to narrate a story of the past. Rather, Allah, the Almighty, loved this prayer so much and preserved it so that, in the future, mothers may also offer this prayer and prepare their children to offer extraordinary sacrifices for the sake of religion.



While every believer pledges to give precedence to their faith over all worldly matters, one who is about to become waqf should be one who approaches the highest limits of such a stage. Therefore, when, from the beginning, mother and father instill this idea into their child's mind that you are a waqf, and we have dedicated you solely for the service of faith, and this alone should be the purpose of your life and they offer concomitant prayers, then these children will mature with this idea in mind that they will serve the faith. They will not grow up thinking that we will become a businessman, a professional athlete, or will enter such-and such profession. Instead, they will ask that as I am a Waqfe-Nau, I wish for the Khalifah of the time and the Jama'at to tell me which field to enter. I now have no interest in this world.

Before my birth, the pledge which my mother took and the prayers she offered, and the manner in which she implemented my tarbiyyat so that I favor religion over this world is my good fortune. [It is my good fortune] that Allah, the Almighty, has heard my mother's prayers and blessed her efforts in tarbiyyat [moral upbringing]. Now, without any greed or desire for this world, I solely waqf myself for the sake of religion.

Firstly, it is necessary for Waqf-e-Nau children to express this sentiment at the rededication of their waqf at 15 years of age. In this regard, I have instructed the relevant administrative offices to solicit from them, at 15 years of age, actual written affirmations that they will continue, or plan on continuing, their waqf. Then, at 20 or 21 years of age, when they have completed their studies, it is necessary that every waqf who is not admitted to Jamia‘ to, once again, write this “bond.” Then, if anyone is instructed to get additional training in a field, they must, again, write a letter. Thus, at every single stage, a Waqf-e-Nau child must themselves express their personal desire to reaffirm their waqf

As I have said, I have explained this in detail many times The Essence of Waqf-e-Nau before. No Waqf-e-Nau child should think that if they did waqf how will they make a living, nor should they entertain the idea of how will they financially or physically care for their parents. Recently, I presided over a Waqf-e-Nau class here [in Toronto] in which a boy asked that if after waqf we wholly give ourselves over to the Jama‘at, then how will we be able to financially, physically, or generally care for our parents? The raising of this question indicates that, from childhood, the parents did not instill in their Waqf-e-Nau child the idea that we have dedicated you and now you are with us solely as a trust of the Jama‘at. Your siblings will provide for us; you are only to present yourself before the Khalifah of the time and act according to his instructions.

The very word: مُحَرَّرًا used in the prayer of Hadrat Maryam's (AS) mother means that I have completely separated this child of mine from worldly pursuits and it is my ardent prayer that their sole priority be fulfilling religious duties. So, I wish to say to every mother and father that merely having the title of Waqf-e-Nau is not enough. Rather, waqf is a weighty responsibility. Until a Waqf-e-Nau child matures, the responsibility is upon the parents, after which it becomes the responsibility of the child. Some boys and girls who have acquired a secular education express great enthusiasm and present themselves for service, but afterward, certain obstacles appear—namely, that the allowance the Jama'at provides is insufficient—which cause them to leave [their waqf]. To realize a great goal, one must be willing to endure discomfort and sacrifice. Thus, from childhood, waqfin should be taught that nothing is more significant than Waqf-e-Zindagi [life dedication].

Instead of looking at other's worldly success, or that my class-fellow, after acquiring a similar education, is earning hundreds of thousands [of dollars] while I do not earn in a month what they earn in a day, their thinking should be such that the status God has given me is far superior to worldly success. One should remind themselves of the Holy Prophet Muhammad'ssas instruction to look upon one less fortunate than you regarding material wealth and look upon one more fortunate than you in spirituality so that instead of progressing in worldly spheres one makes efforts in progressing in spirituality. Therefore, particularly Waqf-e-Nau boys who have completed their education should, instead of improving their worldly status, make efforts to progress in spirituality. The Promised Messiah (AS) expected each Ahmadi Muslim to have lofty standards, so imagine how much effort must be made by an individual whose parents have dedicated them for the faith before their birth and prayed for them.

> His Holiness, the Promised Messiah(AS) states, "I consider it fard [obligatory] to convey to my Jama'at that if you desire salvation and seek a pious and eternal life, then it is necessary that each individual, whether they have heard directly or indirectly, must waqf their life for the sake of Allah. And everyone should be consumed with the thought of achieving the station where they can say that my life, my death, my sacrifices, and my prayers were solely for Allah. And their soul, like that of Prophet Abraham'sas, testifies:

أَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

'I have submitted to the Lord of the worlds.' Until a man becomes lost in God, surrenders his life to God, that new life cannot be attained. Therefore, those who have a relationship with me observe that one understands the purpose of one's life through waqf." This is the foundation and true purpose, "After which you will see within yourselves how many prefer this directive of mine and perceive dedicating one's life for God to be an honor."

So, Waqfin-e-Nau should strive more than an ordinary Ahmadi Muslim to attain this status. Others also waqf themselves for the sake of faith and not everyone can do waqf. Allah has also mentioned this when stating that there should be a party from amongst you who acquires religious knowledge and inform others about it. People are entangled in worldly affairs, but even here the Promised Messiah (AS) has said that while performing one's worldly duties, one should fear God and give precedence to one's faith. Waqfin-e-Nau should raise their level of spiritual contentment. They should significantly increase their level of sacrifice. Do not think that due to our weak financial situation our brothers and sisters will think less of us, or our parents will not give us the attention that they are giving to others. It is paramount that parents should never entertain the idea of valuing a waqfin's life less than others. Rather, they should consider the station and status of Waqfin-e-Zindagi to be very lofty, but Waqfine-Zindagi should always consider themselves to be the lowest people in the world.

Waqfin-e-Nau should improve not only their level of sacrifice but also their standards of worship, loyalty, and dedication. In order to fulfill their pledge and the pledge of their parents, they should utilize all of their talents and abilities—they should strive for the sake of faith and its loftiness. Only then Allah, the Almighty, blesses [these efforts] and Allah does not leave anyone without reward. . His Holiness the Promised Messiah (AS) once noted, while addressing the topic of dutifully fulfilling one's pledges, "This is why God Almighty has praised Prophet Abraham (AS), it is said:

وَاِبۡرٰهِيۡمَ الَّذِىۡ وَفّٰٓى

'And of Abraham, who fulfilled the commandments.'

Thus, fulfilling one's pledge is no trivial matter and how lofty is the pledge of a Waqf-e-Zindagi regarding which we just heard the heartfelt words of the Promised Messiah(as). If every Waqf-e-Nau boy and girl faithfully fulfill their pledge, then we can create a revolution in the world. Various couples visit me and say that we are both Waqf-e-Nau and our child is also waqf; or a mother will say she is a Waqf-e-Nau, the father is a Waqf-e-Nau and our child is a Waqf-e-Nau. This is commendable. But the Jama'at will only truly benefit from this when they faithfully fulfill their pledge of waqf.

In another instance, His Holiness the Promised Messiah (AS) has referenced Prophet Abraham (AS) to further expound on faithfulness, having done so in the following manner by saying, “The path to earning nearness to God Almighty demands the display of steadfastness.” Stick to truthfulness, and ensure your faithfulness is sincere, “The nearness [to God] Prophet Abraham (AS) acquired was due to this. Accordingly, Allah says:

وَإِبْرٰهِيمَ الَّذِي وَفّٰٓى

That, ‘He was that Abraham who displayed faithfulness.’ Demonstrating faithfulness, steadfastness, and sincerity to God demands a kind of death. Until a person is not prepared to extinguish his attachment to the world and all its pleasures and attractions and endure every humiliation and hardship for God, this quality cannot be born. Idolatry is not merely that a person worships a tree or stone, rather every single thing which prevents one from earning nearness to God and is preferred over Him is an idol; and man harbors these idols within himself to the extent that he is not even aware that he is worshipping idols.” Frequently today, dramas [TV programs] have become idols, as has the internet and pursuits of this world. In other instances, desires [have become idols]. Then, [the Promised Messiah(as)] states that a person is not even aware that he is worshipping idols while he is doing so within the depths of his being.

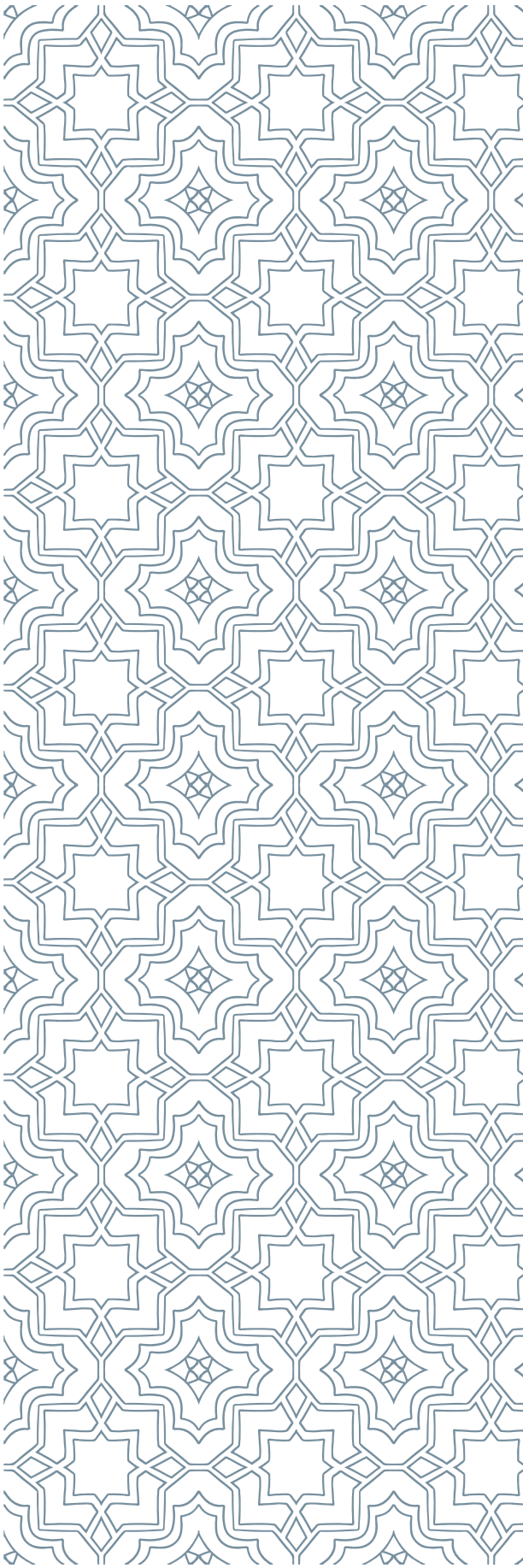
Thus, [the Promised Messiah(AS)] states, “Therefore, until one sincerely becomes God’s and is prepared to endure every hardship in His Way, the manifestation of steadfastness and sincerity is difficult.” He continues, “Did Abraham(AS) easily acquire this title from God? No. The announcement declaring: وَإِبْرٰهِيمَ الَّذِي وَفّٰٓى came when he was ready to sacrifice his son.

Allah desires actions and actions alone please Him and actions arise from pain." 'Actions arise from pain,' i.e., sacrifice is necessary for one's acts to be pious and earn Allah's pleasure. One has to expose oneself voluntarily to pain and sadness. But that person is not permanently in pain. Of course, pain is intertwined with such actions, but that person is not forever afflicted with pain. [The Promised Messiah(AS)] states, "But when a person is prepared to endure pain for God's sake then God does not expose him to such pain...when Abraham(AS) made all the preparations to sacrifice his son to fulfill God's commandment, then Allah the Almighty saved his son." The son's life was saved, and the father was saved from the pain that would have been experienced as a result of the sacrifice. [The Promised Messiah(AS)] states, "He [Prophet Abraham) (AS)] was thrown into the fire, but the fire could not harm him in any manner." [The Promised Messiah(AS)] states that if a person, "is prepared to endure pain for God's sake, God Almighty saves him from that pain."

Thus, this is the standard required to receive Allah's love and grace, which the Promised Messiah(AS) has laid out before us, and which he expected us to attain. This standard is not exclusively one which a Waqf-e-Nau should strive to attain; rather, every Waqf-e-Zindagi should remember that until one increases the level of sacrifice, such a pledge of waqf will be shallow and meaningless. Some mothers say that we are now in Canada while our son is still in Pakistan as a missionary or Waqf-e-Zindagi— can you bring him here and assign a duty for him, or can he come and live with us? When waqf has happened, then how are these desires and wishes even possible? Such desires should have already ceased. As I have said that there is increased attention towards inclusion into Waqf-e-Nau; this is an excellent thing. So strive to increase this attention for God Almighty; do not let changing circumstances weaken or break your pledge.

The Promised Messiah(AS) has said sacrifice cannot occur without pain and sadness. If the circumstances have changed, then we must endure them— especially those who have presented themselves for waqf or whose parents have dedicated their children, and then they renewed their vow. As the Promised Messiah(AS) has said, when a person is prepared to make every sacrifice for God, then Allah the Almighty rewards them. Allah does not abandon them; rather, He rewards them beyond measure. May Allah make it so that all Waqfin-e-Nau and their parents, while understanding the reality of waqf, be those who fulfill their pledges and be those who continue to increase their level of faithfulness.

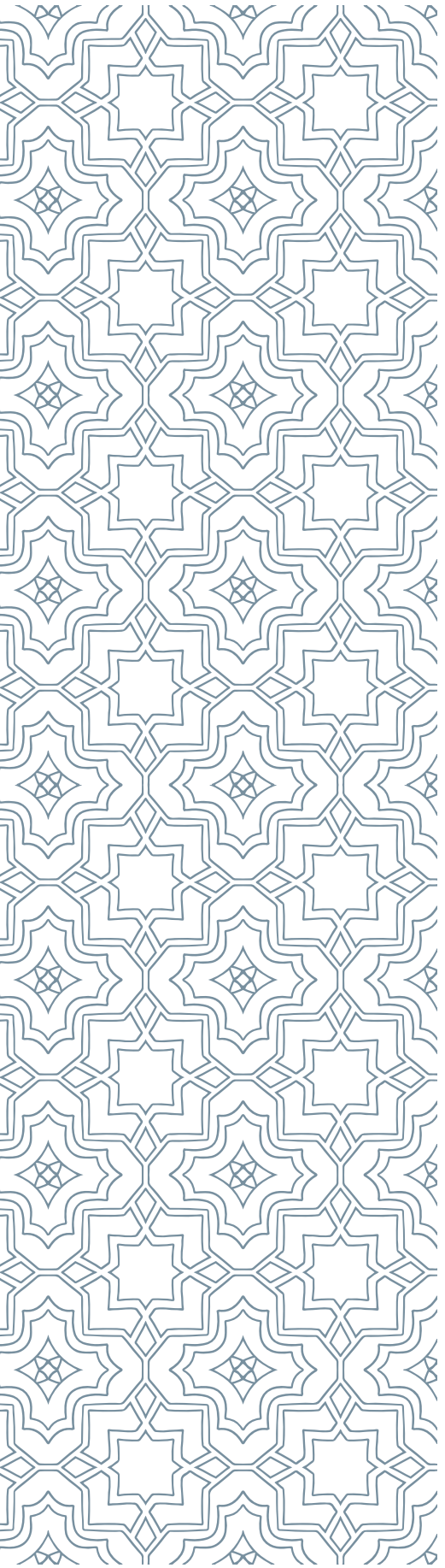
Briefly, I wish to draw attention to some Waqfin administrative issues and procedures. Some people have raised the issue that some Waqfin-e-Nau have a misconception in their minds that, upon becoming a member of Waqf-e-Nau, they have acquired a separate identity. They do have a distinct identity, but this does not afford them any extraordinary treatment. Rather, along with this identity, they will be expected to increase their level of sacrifice. Some people plant the idea in Waqfin-e-Nau children that they are very special children, resulting in them feeling they are special when they become adults. And here as well, I have been made aware of instances where such individuals ignore the reality of waqf while making the purpose of their life to be to have the mere title of Waqf-e-Nau, believing it to make them special. Some believe that because they are Waqf-e-Nau, they are exempt from attending their respective auxiliaries programs —if they are a girl, that of Nasirat or Lajna, or if they are a boy, that of Atfal or Khuddam; as if to say, “Our auxiliary is a completely separate auxiliary.” If this idea is in anyone’s heart, it is wholly incorrect. Any Jama‘at officer, even if he be the Jama‘at Amir, is a member of the auxiliary concomitant with his age. Thus, every Waqf-e-Nau girl and boy must remember that they are a member of the auxiliary that corresponds to their age—whatever their age may be, they are required to take part in their programs. And for those who do not take part, the respective auxiliary head should make a report. And if this does not reform the [child], then such a child will be removed from the Waqf-e-Nau scheme.



Admittedly, if, in some Jama'at programs there is a Waqfe-Nau program, the corresponding auxiliaries can allot one time in which their program is held simultaneously with a separate Waqf-e-Nau program. And there should be no clash [between programs]. Thus, be extremely mindful of this issue.

As I have said, Waqfin-e-Nau are very special but to be special, they must demonstrate. What must they demonstrate? That they have excelled others regarding their relation with God Almighty—then they will be deemed special. That they have more fear of God than of anything else—then they will be deemed special. That the standards of their worship are far higher to that of others—then they will be deemed special. That, along with the fard [obligatory] prayers, they will observe nawafil [supererogatory] prayers—then they will be deemed special. That their overall moral standard is extremely high—this is one sign of them being special. That in their speech and actions, and their discussions, they are very different from others.

It becomes clear that one with refined morals and one who, in every circumstance, gives precedence to faith over the world is one who will be deemed special. If they are female, their clothing and purdah should be an example of proper Islamic teachings which elicit envy from others and admissions that, truly, despite living in [Western] society their standard of clothing and purdah is extraordinary—then they are special. If they are male, then, due to modesty, they restrain their eyes and not look waywardly—then they are special. Instead of looking at useless things on the internet and the like, they spend such time only to acquire religious knowledge—then they are special.



If the physical appearance of males is such that by it they are distinguishable from others, then they are special. If Waqf-e-Nau boys and girls recite the Holy Quran daily and after becoming acquainted with its instructions act upon them, then they are special. If they excel others in participating in respective Jama'at and auxiliary programs, then they are special. If they treat their parents in the best manner and pray for them more than their siblings, then this is a mark of distinction. If, at the time of a rishta [marriage proposal], males and females give preference to religious factors over worldly factors and fulfill the requirements of the rishta then they will be able to say that we carefully adhere to religious guidelines—then they will be deemed special. If their stamina for patience is more than others, if they avoid quarreling, fighting and discord and, in fact, are those who make amends—then they are special. If they are the foremost in the fulfillment of the duty of tabligh [propagation and preaching], then they are special. If they are obedient to Khilafat and are the foremost of acting upon its decisions, then they are special. If they are tougher and sacrifice more than others, then they definitely are special. If they are the foremost in humility and selflessness, and in the hatred of arrogance, wage a jihad against it, then they are very special. If they watch every sermon and program of mine on MTA so that they continue to receive guidance, then they are very special. If they are such that they do all of these things and all those things which Allah the Almighty loves and avoid all those things which Allah the Almighty does not like and has forbidden, then they definitely are special—in fact, they are very special. Otherwise, there is no difference between them and others.

Parents should remember this and train their children in this manner, because if they possess these qualities, then at this time, you are the means by which Allah the Almighty will bring about a revolution in the world. If not, and, consequently, the world does not pay attention to your example, then, in Allah the Almighty's eyes, you will be counted amongst those who have not fulfilled their oaths, are unfaithful, and are those who do not keep their promises—let alone being special. Therefore, parents are responsible, during the time of tarbiyyat, to make their children special in this fashion and, upon becoming adults, these Waqf-e-Nau attain this stage of specialness on their own.

As I have said, at various stages during your studies, you should ask the Jama'at which field to pursue—instead of selecting a field yourselves. Regarding the selection of an occupation, I have also said previously that Waqfin-eNau boys should give first preference to entering Jamia' and becoming missionaries; there is currently a need for this. Due to Allah the Almighty's Grace, the Jama'at is expanding. Not only are new Jama'ats being formed in areas where the Jama'at has long been established, but Allah the Almighty is also giving us Jama'ats in new countries. And we need countless missionaries in every country. Next, our hospitals are in need of doctors. In Rabwah, there is a great need for doctors and various specialists. In Qadian, the hospital is in need of doctors. If there are non-Waqf doctors listening to my sermon who cannot be sent to these places, then they should draw the attention of Waqf-e-Nau children in their country towards becoming specialists. There is a dearth of specialists. There is also a need for doctors of every field in Africa

Then, in Guatemala, a large hospital is being made which can even be visited from Canada. Here, there is a need for doctors which will increase in the future. There is a need in Indonesia (for doctors), and the need will increase wherever the Jama'at expands. Therefore, Waqfin-e-Nau children who wish to become doctors, after earning a higher education and specializing, should come forward and go to that country which is easy to visit. Present yourselves, and then the Jama'at will send you.

Similarly, schools are in need of teachers. Girls and boys can both be used as doctors and teachers, so give this your attention. There is also some need for architects and engineers who are experts in making buildings so that proper planning and supervision can be afforded to the building of mosques, mission houses, schools, hospitals, etc., which will save Jama‘at funds; better facilities will be able to be produced at lower cost. There is also a need for paramedic staff, so [waqfin] should enter this field as well.

Thus, these are some of the prominent fields regarding which the Jama‘at is currently in need. In the future, the needs will adjust according to the circumstances. Some Waqfin-e-Nau have more of an interest in particular fields, and when they ask me, taking into account their interest, I allow them to study [in that particular field]. But here I wish to inform students that they should pursue various fields of scientific research—and this includes Waqfin-e-Nau and other students. If we produce the best scientists in various fields of scientific research, then in the future Ahmadi Muslims will be the ones to provide religious knowledge. And where the world will be in need of you for religious knowledge, they will also be in need of you for secular knowledge. In this context, Waqfin-e-Nau will have secular jobs, but the purpose of their work and knowledge will be to demonstrate the Oneness of God Almighty and the spread of His religion.

In this manner, Waqfin-e-Nau can pursue other professional fields, but this will be their primary purpose, and that every acquaintance will recognize them as a Waqf-e-Zindagi and if ever they are instructed to leave secular work for the faith, they will present themselves without any excuse or argument. Every Waqf-e-Nau should remember an important point: while they may be given these permissions, they should never let secular work deprive them of Allah the Almighty's worship and religious knowledge and the service of religion. Rather, they should give primary preference towards striving to attain their lofty stations. It is incumbent upon every waqf-e-nau to study the Holy Quran's tafsir [commentary] and the Promised Messiah's(AS) books. Presumptively, the Waqf-e-Nau Department has developed and made available a syllabus up to the age of . After this, it is important for one to conduct a self-study of religion. important for one to conduct a self-study of religion. I also wish to inform parents that regardless of how much they verbally admonish and advise their children, it will be ineffective until their own word and action is according to the same admonition and advice.

Parents will have to make the state of their offering prayers a model example. In order to teach the Holy Quran, they will have to establish it in their own example. They will have to be an example of lofty morals themselves. They will have to learn religion on their own [in order to instruct their children to do so]. They will have to demonstrate a profound hatred for lying. Even if officeholders have been the source of harm for some parents, such parents must refrain from speaking ill of Nizam-e-Jama'at or officeholders. At the very least, they are to listen regularly to my sermons on MTA. And this instruction is not only important for the parents of Waqfin-e-Nau but for every Ahmadi Muslim who wishes their progeny to stay attached to Nizam-e-Jama'at. They should make their homes Ahmadi Muslim homes, not worldly-minded homes. Otherwise, future generations will, having been absorbed in the material world, not only become distant from Ahmadiyyat but from God Almighty and this will destroy their life in this world and the next. May God make it so that not only Waqfin-e-Nau children earn God Almighty's nearness and act according to the dictates of taqwa [righteousness], but also that their dear ones conduct be such that it saves them from every kind of disgrace.

In fact, let it be that every Ahmadi Muslim become a true Ahmadi Muslim regarding whom the Promised Messiah(as) has repeatedly given instructions so that the raising of the flag of Ahmadiyyat and true Islam can rapidly be seen. In one place, while advising us, the Promised Messiah(AS) states, “Man thinks a mere act or two has earned him God’s pleasure while this is not so.” He continues, “Obedience is a very difficult act. The obedience of the holy companions [of Prophet Muhammad(SA] was [true] obedience.” That was true obedience whose example is before us. [The Promised Messiah(AS)] continues, “Is obedience an easy feat? That person who does not exhibit complete obedience maligns [the Jama‘at]. There is not one, but numerous commandments. As there are various doors in Paradise by which someone enters through one door and someone else through another, similarly Hell has many doors. Let it not be that having closed one door to Hell, another is opened.”

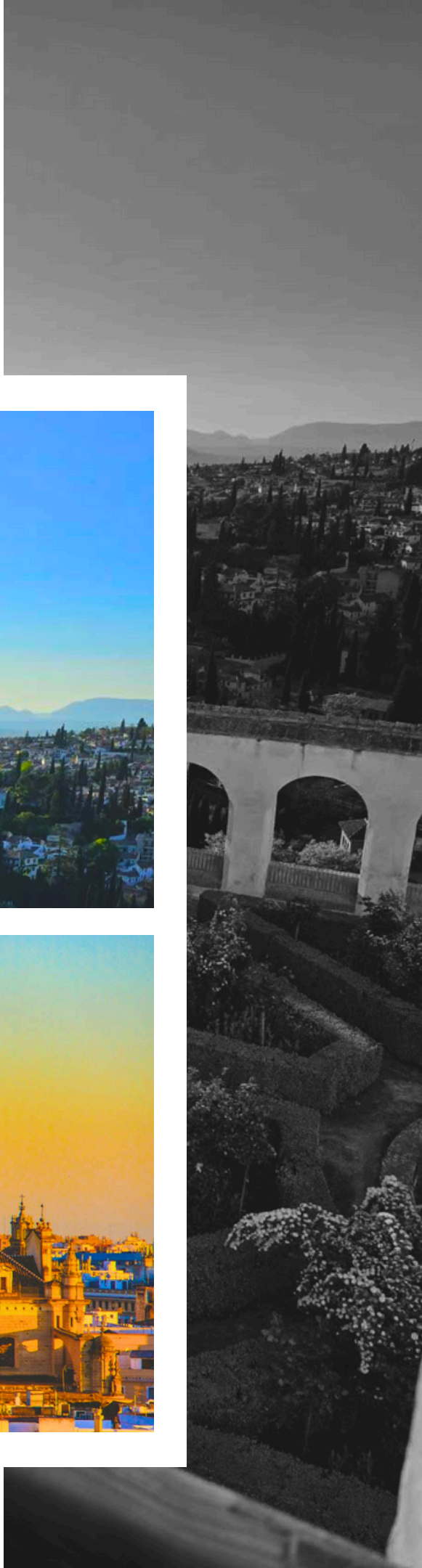
Then [the Promised Messiah(AS)] says, “Having performed bai‘at, a person should not merely believe that this Jama‘at is true and that this belief is enough to earn blessings. Allah the Almighty is not pleased with belief until good conduct [accompanies it]. When you enter this Jama‘at, strive to become righteous. Become God-fearing. Avoid every vice... be gentle with your words. Make istighfar [seeking repentance] your habit. Offer prayers during Salat.” May Allah make every one of us capable of following these advice. Let us and our progeny be virtuous, God-fearing, and those who fulfill the mission of the Promised Messiah(as).

WE SHOULD TURN
TO ALLAH
AND BESEECH HELP
& SUPPORT
FROM HIM

HAZRAT KHALIFATUL MASIH V (AA)

TRAVEL BLOG

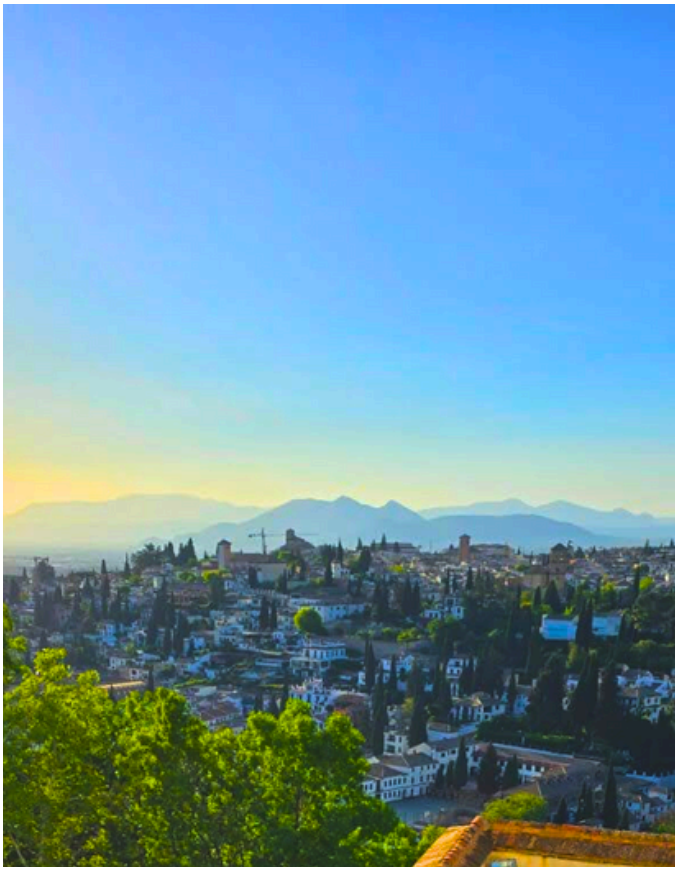
A VISIT TO SOUTH SPAIN



A group of six Khuddam embarked on a journey through the South of Spain, visiting Seville, Cordoba, Basharat Mosque in Pedro Abad, and the Alhambra Palace in Granada before concluding their trip in Malaga.

Their adventure began in Seville, a city steeped in Islamic history and vibrant city life. Despite time constraints, they explored landmarks like the Seville Cathedral and Plaza De Espana, immersing themselves in the city's beauty. Renting scooters enhanced their experience, allowing them to navigate the streets effortlessly.

In Cordoba, they admired the Cordoba Mezquita, a testament to Islamic architectural brilliance, now transformed into a cathedral. They cherished their visit to the Basharat Mosque, a historic landmark belonging to the Jamaat, enjoying prayers and hospitality with local members.



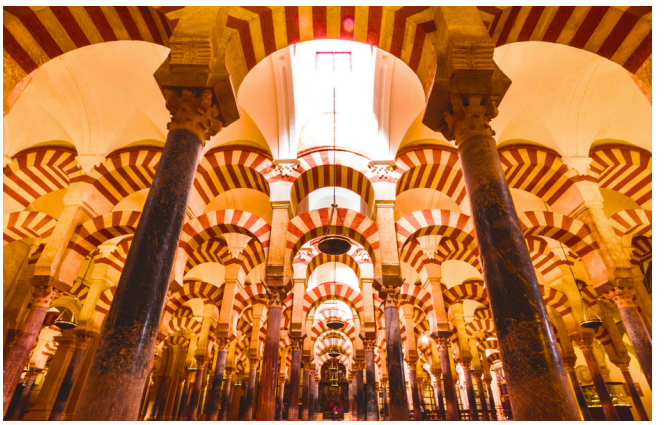
The journey continued to the Alhambra Palace in Granada, a masterpiece of Islamic architecture and historical accuracy. Despite fatigue, they absorbed the palace's grandeur and embarked on a tour of Grenada, reveling in its Middle Eastern influence and historic charm.

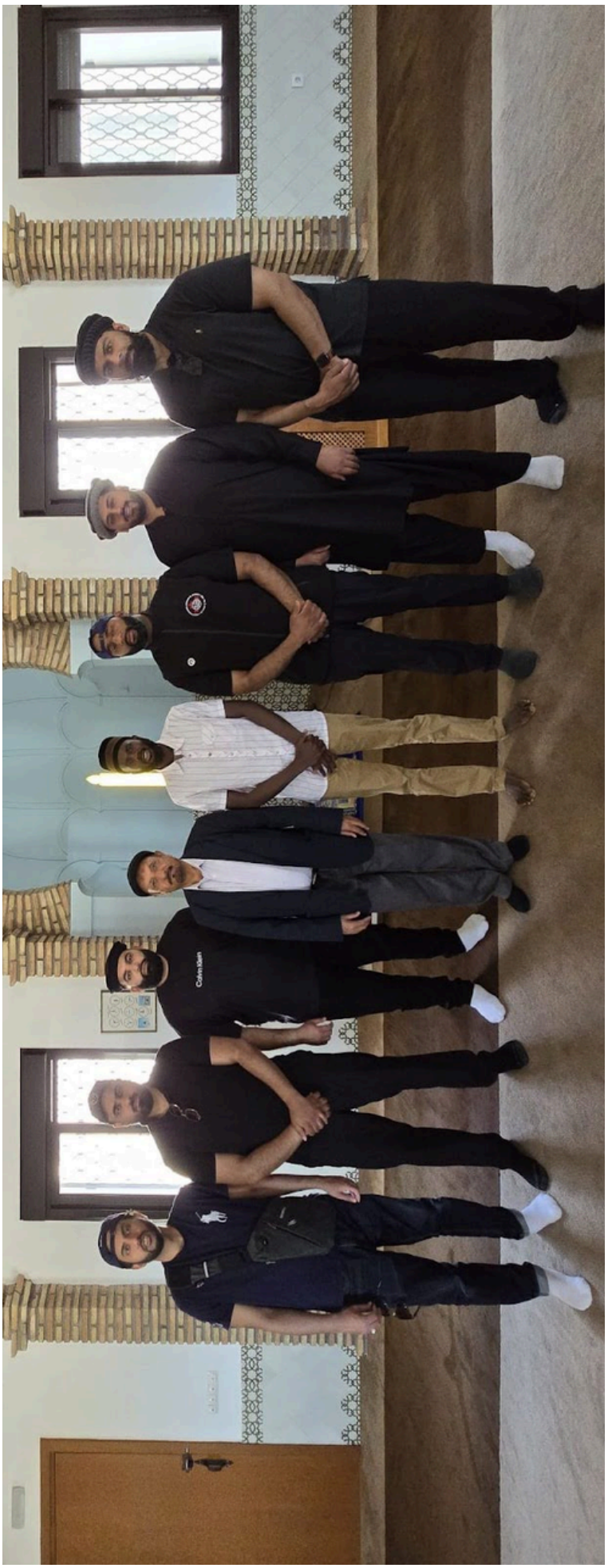
Finally, they reached Malaga, relishing its serene coastal ambiance. Exploring sites like the Alcazar, they soaked in the city's rich history before bidding farewell and expressing gratitude for the opportunity to witness the Muslim legacy in Spain. Throughout their journey, they were struck by the enduring legacy of Islamic civilization in Spain, from the Muslim conquest of the Iberian Peninsula in 711 AD to the present-day mosques and landmarks. Their experiences provided a profound insight into the golden era of Islamic glory, history, and art that once flourished in the region.

Each city they visited offered a unique perspective on Spain's Islamic heritage, from the architectural wonders of Seville to the spiritual significance of Cordoba's mosques. The warmth and hospitality they encountered at the Basharat Mosque exemplified the unity and community spirit of the Jamaat, fostering a sense of belonging and connection.

As they reflected on their journey, they were grateful for the opportunity to explore Spain's rich cultural tapestry and deepen their understanding of Islamic history. Their trip was not just a sightseeing adventure but a spiritual and educational pilgrimage that left a lasting impression on their hearts and minds.

In conclusion, their journey through the South of Spain was a testament to the enduring legacy of Islamic civilization and a reminder of the importance of preserving and celebrating cultural heritage. They returned home enriched by their experiences and inspired to continue exploring the intersections of faith, history, and culture in their lives.





MEZQUITA-BASHARAT

MEZQUITA-BASHARAT
Calvin Klein

FIRST ANNUAL RUN FOR ABBOTSFORD REPORT

THIS YEAR, WITH THE BLESSINGS OF ALLAH, WE HAD THE FIRST RUN FOR ABBOTSFORD. ALHAMDULILLAH! THE TEAM WAS ABLE TO RAISE **20,000 DOLLARS FOR THE RUN.**

DISTINGUISHED GUESTS

MICHAEL DE JONG
MLA - ABBOTSFORD WEST

KELLY CHAHAL
COUNCILOR, CITY OF ABBOTSFORD

DAVE SIDHU
COUNCILOR, CITY OF ABBOTSFORD

MARKUS DELVES
CANDIDATE FOR ABBOTSFORD SOUTH

LIZ HARRIS
EXECUTIVE DIRECTOR OF FRASER VALLEY HEALTH CARE FOUNDATION

DAN CULBERTSON
CONSTABLE DEPUTY CHIEF ABBOTSFORD POLICE

HIGHLIGHTS:

- **TOP 3 RUNNERS IN 5K AND 1K RACES, BOTH MALE AND FEMALE, RECEIVED MEDALS AND GIFT CARDS.**
- **THREE FOOD TRUCKS WERE ALSO SETUP FOR THE EVENT**

PLEASE REMEMBER THE RUN COMMITTEE AND ALL VOLUNTEERS IN YOUR PRAYERS.

JAZAK'ALLAH,

BASIL AHMAD

SERVING AS REGIONAL QAID - BRITISH COLUMBIA